

prospect of new patterns of Christian obedience in lands where freedom and toleration, access to the Bible and a high standard of personal ethics have not previously been characteristic of church life. The question that remains in the mind of the non-Roman observer of this scene is whether the biblical, theological and ethical elements in the revival will have sufficient vitality to overcome the drive to recover the traditional pattern of Roman church life, with its totalitarian control of the religious, political and cultural life of man.

Book Reviews

THE GOSPEL ACCORDING TO ST. MARK. THE GREEK TEXT, WITH INTRODUCTION, NOTES, AND INDEXES.

By Vincent Taylor. Macmillan. 50/-.

The Macmillan series of New Testament commentaries is a series of distinction. It goes back to the great commentaries of Lightfoot on the Pauline Epistles—commentaries which are still invaluable to students of the New Testament, though obviously outdated in some respects. The most recent addition to the series, apart from the book under review, is the Dean of Winchester's volume on 1 Peter (1946), which has been widely acclaimed as a definitive work. Now comes Dr. Vincent Taylor's long awaited commentary on St. Mark. If we grumble at the high price, we may console ourselves that in its nearly 700 pages is packed a wealth of scholarship. The book is a mine, the biggest British commentary on this Gospel since the publication of H. B. Swete's work in 1898.

Some 150 pages are given to Introduction, and the best part of 500 pages to the Greek text and commentary (interspersed with 14 Detached Notes). The book is rounded off with 11 Additional Notes, and Indexes of Greek words, Proper Names, and Subjects. This is a commentary on the grand scale, and almost any page will provide the discerning reader with food for thought and stimulation for the mind and spirit.

It is interesting to contrast this latest work with such a book as Swete's. The contrast only serves to show how much water has flowed under the bridge of New Testament scholarship during the last half-century. Researches in the field of ostraca and papyri (as evidenced by the work, for example, of Moulton and Milligan) are available to the modern scholar and demand his careful attention, while the considerable work of the Form Critical school cannot be by-passed.

Taking an over-all view of Dr. Taylor's work, it may be said that he is cautious and balanced in his judgments. We discern that theological sanity which we have learned to respect in his many other works, and especially in his great trilogy. If he is not as cautious in his approach to the miracles as is Canon Alan Richardson in his *Miracle Stories of the Gospels*, we find him exercising a shrewd approach to the strength and weakness of the theories of the Form Critics—as

indeed we should expect from the author of what is probably the best book in English on that subject.

Dr. Taylor constantly points out the primitive character of the Gospel, and insists on the high Christology of the evangelist, "as high as any in the New Testament, not excluding that of St. John". "Behind a fully human life, Deity is concealed, but is visible for those who have eyes to see, in His personality, teaching, and deeds." So the Messianic secret "is not a hypothesis imposed on the records from without, but an element integral to the tradition itself. . . . The doctrine is that of Jesus Himself". So again, in relation to soteriology, "What Jesus does arises out of, and can only be understood in terms of, what He is". The interpretation of the death of Jesus "is far indeed from being developed into a theological hypothesis, but remains rooted in the black soil of factual experience and deed. . . . What we find in Mark is no superimposed dogmatic construction, but the virile ideas of Jesus Himself". This is strong meat, and it is to be welcomed.

The evaluation of evidence is a very difficult matter. One wonders, for example, why, in face of the overwhelming MSS. evidence for the inclusion of the words "the Son of Mary" in 6, 3, and of the fact, as Taylor writes, that it is contrary to Jewish custom to describe a man as the son of his mother, he should write that it is improbable that Mark was familiar with the Virgin Birth tradition. May these features not point to the fact that, contrary to the usual views, he *was*?

Taylor wastes no time in discussing the reason for the loss of the original ending of St. Mark, and I can find no reference to the suggestion that the beginning may have also been lost. One wonders, indeed, whether his comments bring out quite adequately the awkwardness of style of the opening verses.

Msprints are very few (on p. xii, for 696 read 669). References to the books listed in the Select Bibliography are not of the easiest, for there are several lists, and the reader's patience is sometimes tried in finding out to which list reference is made. But perhaps the answer is that a fuller reference in the body of the commentary would have made the book too bulky.

We are grateful for a valuable contribution to the study of the earliest Gospel (with apologies, for this description, to Dom. B. C. Butler !)

F. D. COGGAN.

THE NATURE OF THE CHURCH. PAPERS PRESENTED TO THE THEOLOGICAL COMMISSION APPOINTED BY THE CONTINUATION COMMITTEE OF THE WORLD CONFERENCE ON FAITH AND ORDER.

Edited by R. Newton Flew. S.C.M. Press. 21/-.

This preparatory volume for the Lund Conference consists of two parts. The first is a series of denominational statements from Europe and the Church of South India, of the doctrines of the Church held in the various communions; the second part contains a report of the American Theological Committee, followed by a parallel set of denominational statements from the principal Christian bodies of America.

The book is not primarily a constructive study of the doctrine of the Church from the standpoint of dogmatics or history. It is a survey of existing theories which are presented side by side for inspection. Only in the report of the American Theological Committee is there any attempt to provide some kind of synthetic picture in which the various strands of doctrine are gathered up and considered as a whole ; and even there little is attempted, and probably in the nature of the case little can be attempted, beyond a chronicle of the principal historical developments in the thought of Christendom on this subject and an indication of the chief points upon which the various communions hold divergent doctrines. The main value of this survey therefore lies in its undoubted usefulness as a source of information about the present state of belief in the different churches ; and as a handy work of reference it will fill an undoubted need.

The statements which it provides differ to some extent in quality as well as in size. Some are individual essays, of which the majority are well documented and inspire confidence that they adequately represent the general mind of the communion with which they deal, though in a few cases the references to official formularies are more scanty ; others are either taken from official pronouncements or are the work of accredited representatives. Of the former type the Editor's essay on the Church of Rome is an outstanding example, fully documented and written with a remarkable degree of sympathetic understanding, in which the utmost weight is given to every indication in papal pronouncements of a charitable attitude towards non-Roman Christians, while the rigidity of Roman doctrine is fully expounded.

It cannot be said that the reading of this book will offer much encouragement to those who look for a rapid advance towards the unity of Christendom. Here are set out side by side the Roman conception of unity in allegiance to the Vicar of Christ ; the Orthodox claim to be the one still intact part of the undivided Church, waiting for the return to itself of the separated bodies and the convocation of an eighth oecumenical council ; the Lutheran doctrine that the Church is constituted by the preaching of the Gospel and the administration of the Sacraments, for the prosecution of which, but not in order to give them validity, the ministry has been given by Christ to His Church ; the Presbyterian refusal of such a doctrine of Church, Ministry, and Succession as involves " a clerical order . . . wielding, and in control of, quasi-magical powers through the sacraments " ; the Congregationalist insistence on covenant fellowship and the authority of the church meeting under the Spirit's guidance ; the Methodist declaration that " none of the forms of organization taken by the Apostolic Church should be determinative for the Church for all time " ; and the uncompromising statement from America that " Baptists find no place in, and no place for, any hierarchy and no saving value in any sacrament ". Most of these essays proclaim a high and Scriptural conception of the Church, although the American Baptists combine the doctrine of the Church as the Body of Christ with the assertion that " the organized Church as an institution is not primary but secondary, functional and instrumental ". When,

however, their writers turn to questions of order, ministry, and sacraments, the gulf between the more 'Catholic' and the more 'Protestant' positions is revealed in its full magnitude. This is perhaps salutary; it is well that we should recognize the realities of the situation.

The contribution of Professor Hodgson for the Church of England is a careful exposition of the *via media*, in which he was assisted by representatives of the Catholic and Evangelical schools of thought. It is prefaced by relevant passages in the Prayer Book and Articles, and on the whole presents a fair picture of the positive doctrines of the Church, the Sacraments, and the Ministry, including the value of episcopacy, on which all Anglicans would agree. Some important corrections and additions from the Evangelical side are contained in footnotes. One illustration which he uses to show the importance of both outward continuity of organization and inward continuity of faith is unfortunately expressed. A body of trustees must be able to show both that they have been constitutionally appointed and that they are carrying out the intentions of the founder as he would wish "if he were still alive". This is, however, a good account of the tensions within the Church of England. Whether it encourages the view that it can hope to be the 'bridge church' of the future is another matter.

There is nothing fresh in this book. In this respect it differs in some degree from the other volumes prepared for Lund. The reader will not find it exciting (rather the contrary); but he will learn much.

G. W. H. LAMPE.

GOD IN PATRISTIC THOUGHT.

By G. L. Prestige. pp. 318. S.P.C.K. 21/-.

The first edition of this excellent book was published by Heinemann in 1936. The appearance of this second edition, now under S.P.C.K., is an event warmly to be welcomed. Canon Prestige's theme is the doctrine of God as taught by the Fathers of the first six centuries or so of the Christian era. In this twentieth century we spend so much time discussing questions of the Church and Ministry that it is almost possible to think little about the nature of God Himself. It is well for us to recall that in the first six centuries the doctrine of God was a matter of white-hot debate.

It is necessary to remember that there was plenty of combustible material to cause such heated controversy. The Church inherited the traditional monotheism of orthodox Judaism and the Old Testament: "Thou shalt have none other gods but Me". And yet Christians were convinced also that the one God had become incarnate in Jesus of Nazareth. How could faith in the divinity of Christ be reconciled with the traditional monotheism? The Christian apologists mocked at pagan polytheism; but they themselves had to explain how it was consistent with monotheism to worship Jesus Christ. A penetrating critic of Christianity in the second century, Celsus, put his finger on the raw spot: "If the Christians really worshipped no other God but one, perhaps their arguments against polytheism might be tenable. But in fact they worship to an extravagant degree this man who

appeared only the other day, and yet think it is not inconsistent with belief in monotheism if they worship God's servant as well".

The difficulty raised by Celsus is manifestly a real one. Various solutions were proposed by Christian thinkers. One type of answer is commonly called Monarchianism, that is, a thorough-going monotheism combined with Christian belief. This may take the form of saying that Jesus was a man in whom the Spirit of God dwelt in a unique degree, but whose 'inspiration' or indwelling by the Holy Spirit cannot be distinguished in principle from that of the great prophets: it differed in degree rather than in kind. Paul of Samosata in the third century caused a considerable flurry in the Near East by his advocacy of such opinions. Monarchianism can also take the so-called 'Modalist' form. This view is ascribed to one Sabellius, of whom we know almost nothing except that he taught at Rome in the first half of the third century. Sabellius is credited with the idea that Father, Son, and Holy Spirit are three aspects or names temporarily assumed by the same Person. The opponents of Sabellianism could accuse its adherents of 'crucifying the Father', and accordingly in the West this type of doctrine was called Patripassianism. In both forms of Monarchianism a dominant motive is to avoid saying there are two Gods.

This type of theology was severely criticized by adherents of the Logos-theology, such as Tertullian and Hippolytus. The Logos idea is brought in to mediate between a transcendent God and the created, finite world. The Word is the agent of God in creation, who became incarnate in Jesus. Both in Creation and in Incarnation, therefore, all God's relations with this world are, so to speak, conducted through the Logos. But those thinkers who pursued this line of thought saved monotheism by the dangerous expedient of emphasizing the subordinate status of the Logos over against the Father. In the theology of Origen, who is perhaps the most readable of the Fathers for the modern mind, there is this emphasis on the inferiority of the Son-Logos as a means of saving monotheism, though it remains true that Origen could also declare in round terms that the Son was a "second God".

Dr. Prestige's study of these tangled themes treats of subjects rather than of individuals. Here is no detailed analysis of the teaching of Origen or Augustine. His book takes the Fathers as a whole. The numerous citations have been carefully revised in this edition, and the ascriptions to particular writers brought up to date with the present state of scholarship.

H. CHADWICK.

EPISCOPACY AND REUNION.

By E. R. Fairweather and R. F. Hettlinger. With a Foreword by The Most Reverend W. R. Barfoot, D.D., Primate of All Canada. The Central Board of Religious Education of the Church of England in Canada. 1952. \$1.50.

First delivered as lectures at a conference of some eighty Canadian clergy held at Edmonton in August, 1951, these chapters will be welcomed by Anglicans in this country who have at heart the cause of Reunion. They present, side by side, two different points of view;

and echo closely the more rigid Anglo-Catholic opinions worked out in such detail in *The Apostolic Ministry*, and the more liberal Anglican views reflected in such replies to that book as *The Ministry of the Church*, by a group of Liberal Evangelicals and the fuller treatment accorded to the subject by the present Bishop of Derby, Dr. A. E. J. Rawlinson, in his *Problems of Reunion*.

The two writers agree in recognizing, in the historic nature of the Episcopate, the safest ground and charter of the Christian religion. The Church is founded on a divine act in history, the total act of redemption and self-revelation which God decisively performed in Jesus Christ. It is as apostolic that the Church is historically related to that divine act. The historical continuity through the apostolic Tradition is essential for the communication of the full power of the Gospel to each generation.

Dr. Fairweather describes the Church itself as the primary *paradosis* or Tradition, the sacramental sign handed down and the grace communicated to each generation. Its apostolic structure has a clear pattern, composed of these traditional elements: the Church's sacramental liturgy; the creed and scriptures, in which the meaning of the sacramental mystery is guaranteed and proclaimed; and the ministry, which administers both sacrament and word. Episcopacy, as the guarantee of the ministry, is of the *esse* of the Church. The growth of the monarchical episcopate is carefully described. Anglican writers like Jeremy Taylor and William Law, John Overall and John Bramhall, are extensively quoted as claiming that an episcopate, resting on unbroken apostolic succession, exists *jure divino*. Churches not possessing it are defective, lacking in wholeness.

Professor Hettlinger, on the other hand, maintains that not apostolic succession *per se*, but the character and manner of that succession, is the decisive issue. Has God, he asks, so committed Himself to the Church that upon the faithfulness and extension of its regular ministry depends the continued opportunity of the means of grace? Or can He raise up a ministry which, lacking the authority derived from the vertical line of history, nevertheless has the authority of apostolic truth and signs? Re-examining the history of the episcopate, he considers it impossible to find universal acceptance of the practice of ordination in line from the Apostles. For example, the second century *Didache* explicitly requires the local congregation to appoint its own bishops and deacons, and makes no reference to the need of apostolic or episcopal ordination, as *essential*.

Moreover, any later ministry can only claim the loyalty of the Church in so far as it is faithful to the Apostolic witness and faith. When, at the Reformation, the Anglican Church broke away from a Church unfaithful in that respect, we happily preserved episcopacy. But our own Reformers refused to unchurch the non-episcopal reformed churches on the continent. "God accepteth of their ordinations," wrote the 17th century High Churchman, Herbert Thorndike, "though not made according to rule, in consideration of the necessity that drove them to it, and of the reformation which they used to propagate". Bishop Joseph Hall, though he held that "episcopacy is not only an holy and lawful, but a Divine institution", could also say of the

Reformed Churches on the continent, that "the only difference is in the form of outward administration, wherein also we are so far agreed as that we all profess this form not to be essential to the being of a church, though much importing the well or better being of it". It would be hard to find a more definite support of the *bene esse* as against the *esse* of episcopacy.

Can viewpoints thus divergent be so reconciled as to afford hope of reunion? Professor Hettlinger finds encouragement in the latest scheme, that proposed for Ceylon: a re-commissioning of *all* Bishops, clergy and ministers, with laying-on of hands. By its means, "irregular" ministries could be regularized without being declared invalid. It would establish "a new ministry, which is not novel, because it inherits both the historic episcopate with its order and authority and the particular insight and genius which originally led to the establishment of a separated ministry".

R. W. HOWARD.

THE FRUITS OF CONTROVERSY.

By Edward Langton. Lutterworth Press. 15/-. 288 pp.

The past has many lessons to teach us in ecclesiastical as well as in other spheres, and as we plan and rethink our policies in the face of present needs it is important that we should not be deaf to the voice of history. The author of this book is a Methodist minister who has derived much valuable instruction from his study of our nation's spiritual history, and he has done a good service in making his conclusions available to us. His easy and unaffected style of writing makes for pleasant reading. The object of his book is to show, by recounting the conflicts with Church and State of Covenanters and Pilgrim Fathers, that our religious liberties have been won and preserved for us only at the cost of severe controversy. Under the officious guise of ecclesiastical authority or impelled by a misplaced insistence on religious uniformity, intolerance and prejudice have led to the most atrocious persecutions of those who for conscience' sake have found themselves unable to conform. It is to be hoped that these sad blunders of the past will never be repeated in our land.

Scripture and nature alike afford testimony to the truth that unity, which is so necessary for the health of the Christian community, does not imply nor is synonymous with uniformity. Dr. Langton gives it as his judgment, supported by ample evidence from history, that "one of the most untenable assumptions made by the religious authorities of England and Scotland during the past three or four centuries has been that religious unity involves a very large measure of uniformity in beliefs and ceremonies". "The attempts made to achieve uniformity by coercive legislation," he adds, "whether in England or Scotland, whether by Romanists, Anglicans or Presbyterians must be counted among the greatest blunders and tragedies of religious life" (pp. 265 f.). In this connection he expresses certain misgivings concerning the modern movement for Church reunion. It may, however, be remarked that Dr. Langton's understanding of his fellow-Christians seems to be somewhat deficient where Anglicanism is concerned. His evident mistrust of episcopacy may indicate that he

has given too much heed to a minority who have uttered extravagant views of "apostolic succession". But it is less easy to find excuses for the manner in which he sidesteps the English Reformation. Our English Reformers belonged as much to the noble army of the champions of scriptural truth and liberty as did Puritans, Covenanters, and Pilgrim Fathers; and it is really unpardonably misleading to speak of the Anglican Church as having "retained so many elements of the teaching and discipline of the Roman Church" (p. 141) and to describe our Reformers as men who "accepted the main Romanist teachings" (p. 239). To speak thus of men who suffered martyrdom because of their courageous opposition to the main Romanist teachings, and who moulded the scriptural worship of our Church and the XXXIX Articles of Religion, savours of culpable prejudice and mars an otherwise commendable work.

PHILIP E. HUGHES.

RELIGION AND THE DECLINE OF CAPITALISM.

By V. A. Demant. *Faber and Faber.* pp. 204. 12/6.

This book is the published version of the Scott Holland memorial lectures, delivered by Professor Demant at Oxford in the autumn of 1949 and repeated in an abbreviated version on the Third Programme before a public audience at Broadcasting House in 1950. The title at once challenges comparison between these lectures and those delivered by Professor R. H. Tawney as the first lecturer on this foundation thirty years ago and subsequently published under the title of *Religion and the Rise of Capitalism*. The comparison does not flatter Professor Demant. His style is heavy and turgid and there are passages which require very careful scrutiny before they yield up their meaning. Tawney fashioned his thesis with a prose style of some distinction and showed an easy mastery of his material. His thesis had a greater aspect of novelty and has deeply influenced subsequent thought about the relations between religion and economic practice. The thesis propounded by Demant is not novel since the decay of existing forms of capitalist civilization has been a commonplace of religious and economic thought for some time.

But there is one important difference between the two lecturers to which full weight must be given. Professor Tawney was dealing with historical changes already several centuries old and attempting an assessment of their significance in a world which had not yet lost its self-confidence. Professor Demant defines his work as "an essay in the interpretation of our time". He notes that the development of capitalist economic enterprise has reached the point at which increasingly state authority is obliged to limit and control the free play of the market. There has been a reversal of the assumptions and practices of the liberal free economic era. Religious reactions to these developments in the nineteenth century are analysed and a description given of the rise of political faiths as "social faiths using the vast apparatus of state power" in an attempt to forge bands that can make a genuine society. The criticism of religion by social thinkers is reviewed in what is one of the best chapters of the whole book. The final chapter gathers up the complex threads of the argument under the heading 'God's Will and our Modern Age'. This is perhaps the least

conclusive part of the book and the reader will gain no very clear idea of what action in this present situation might be regarded as an attempt to implement 'the proximate or relative will of God declared to this man or this age'".

A reviewer would fail in his duty if he did not acknowledge that there is much profit to be derived from the careful perusal of this volume despite the criticisms that have been passed. Many passages illuminate the understanding of our situation, and there are memorable phrases which sum up movements or point the way to future possibilities; e.g., "Collectivism is but atomism packed tight". "Renewal always comes, and only comes, when there are sufficient people who can be sources of renewal out of a faith that does not depend upon the survival of this or that civilization."

F. J. TAYLOR.

CAMBRIDGE AND THE EVANGELICAL SUCCESSION.

By Marcus L. Loane. Lutterworth Press. 12/6.

It was to be expected that Canon Marcus Loane's *Oxford and the Evangelical Succession* would be followed by another volume dealing with the sister university, under the title of *Cambridge and the Evangelical Succession*. Yet it may be doubted whether this title is altogether appropriate, for the true Evangelical succession at Cambridge was transmitted largely through certain city churches such as Holy Trinity, working in association with the Cambridge pastorate—a story which has yet to be written. The characters chosen by Canon Loane are William Grimshaw of Haworth, Berridge of Everton, Henry Venn the elder, of Huddersfield and Yelling, Charles Simeon, and Henry Martyn. Apart from Grimshaw, whose connection with the university ceased after his graduation, the others have all left behind a record of work which, in varying degrees, made some mark upon the university, even if indirectly. The contribution of each man was distinctive. Grimshaw is notable for his devoted ministry in isolated north Yorkshire; Berridge as a fervent itinerant in the neighbourhood of Cambridge; Venn for a pastoral ministry both in town and country; Simeon as an outstanding Evangelical tutor and ecclesiastical administrator; and Henry Martyn for a brilliant academic career sacrificed for the sake of the untouched millions of heathen India. Canon Loane thus brings together a group of men of diverse gifts, making good use of their own writings to enrich his character studies, while his selective bibliographies reveal the quarries from which he has drawn his materials.

No new information should be looked for in such a work; its value lies in focusing attention on those figures of the early Evangelical movement who, by their sincerity, the depth of their convictions, and the urgency of their preaching, lifted up a standard which all their successors must endeavour, however unworthily, to follow. If it is true, as Canon Smyth asserts, that "the history of the Evangelical Revival is essentially a history of personalities, rather than of opinions" (*Simeon and Church Order*, p. 6), then the more we study the lives of these pioneer Evangelicals, the better we shall realize that the foundations of the movement lay in an acute sense of sin, the most humble

and adoring gratitude for the deliverance of the Cross and Resurrection, an intense concentration on Bible study, continuance in fervent prayer, and a complete reliance upon the guidance and power of the Holy Spirit. The author's easy style and knowledge of his subject make this a valuable book for introducing new readers to these famous figures of the past, particularly as in most cases their standard biographies are now hard to come by. A few printing errors and grammatical mistakes are minor blemishes in an otherwise excellent production.

G. C. B. DAVIES.

THE CHRISTIAN UNDERSTANDING OF GOD.

By Nels F. S. Ferré. S.C.M. Press. 18/-.

This is undoubtedly the sort of book which a professor of philosophical theology is expected to write, and granted the expectation we may concede that Professor Ferré has fulfilled it admirably. He has succeeded in expressing himself upon most of the great themes which form the borderland between philosophy and theology, and he has done so in a way which, if it does not always shed a great deal of light, will at least provoke a great deal of agitated discussion. Whether the book will serve any other purpose is a matter for dispute, but it does at any rate have this by no means negligible value.

The very provocativeness of the material is a temptation to the reviewer, for it is difficult not to be sidetracked into one or other of the innumerable controversial issues with which the book abounds. We might discuss, for example, the definition of God as 'becoming' as well as 'being'. And surely we ought to say something about the extraordinary but not very clear assertion that God has a body. Then there is the constant distinction made between the Spirit of the Lord and the Holy Spirit. And the author does not accept the finitude and createdness of time, and his Christology seems to be a combination of several Christological heresies. But all these, and the universalism for which he finally pleads, are matters which the individual reader must ponder and work out for himself.

Two reflections may perhaps be allowed. First, it is obvious, and the author himself admits it, that the approach and treatment are all in the tradition of Origen, who was also a kind of professor of philosophical theology in his day. This is apparent, not merely in the ultimate universalism, but in the basic attitude to Holy Scripture. According to Professor Ferré it is the spirit and not the letter of the Bible which must always determine our thinking on these questions. He can use the letter where it suits his purpose, but where it does not, he can always excise it or appeal to the spirit of the Bible against what he calls a wooden literalism. In this way he can shape the content of the Gospel according to his own conception of what it ought to be rather than simply accept it as historically delivered.

But that leads us to the second point, and that is that the understanding of God proclaimed by Professor Ferré is only partially Christian. He draws from the Christian faith, but he also draws from philosophy. He proclaims the God revealed in Jesus Christ, but he proclaims Him in the terms and thought-forms of philosophy. His understanding is in fact the understanding of philosophical

theology. But that leaves us with the question whether philosophical theology itself, or philosophical theology as the author pursues it, is really a legitimate enterprise for the Christian believer. Indeed, is there any such thing as a philosophical theology when from first to last our theology must be the theology of grace and faith?

As we said at the outset, this is the type of work which a Professor of philosophical theology is expected and will almost necessarily produce. But on the basis no doubt of his earlier works (which are not published in this country) the author is assuming the very thing which the substance of his work gives us every reason to doubt. And if those doubts are justified, then his speculations may be interesting and thought-provoking, but they do not add anything to a true exposition of the divine Word, nor will they help us to a clearer and better Christian understanding of God.

G. W. BROMILEY.

REASON AND ANTI-REASON IN OUR TIME

By Karl Jaspers. Translated by Stanley Goodman. S.C.M. Press. 7/6.

This work of Karl Jaspers, the famous Continental existential philosopher, consists of three lectures entitled respectively: the Challenge of the Scientific Method; Reason; Anti-Reason. Jaspers submits to a searching philosophical examination the two most influential modern movements, viz. Marxian dialectic and Freudian psycho-analysis. Neither, he claims, results from strict ratiocination. They are based on presuppositions, accepted as axiomatic.

Marx finds in the movement of history the explanation of existence, and existence for him means the material universe. Therein is continuous change which brings about different arrangements of society. Each combination has within itself the seeds of decay and issues into a disorder from which springs another order of society. Marx believed, not on rational grounds however, that the last great convulsion was due and would result in a classless society as an 'everlasting acquisition'. 'Anti-reason' is shewn in that counter-arguments are not quoted, and facts which tell against his thesis are ignored. Disciples are not made by argument but persuaded by propaganda. Marx vetoed discussion, desired only 'faithful' followers, and justified the bringing in of the dictatorship of the proletariat by force. Such is his dialectic. He denied the existence of impartial and objective scholarship.

Turning to Freudian psycho-analysis, which is not really a philosophy, but since it "claims to provide absolute knowledge of man and to bring perfect happiness", is a philosophical attitude to life, Jaspers shows its methodology to be the same as that of Marx. It resists all criticism of its principles, and demands implicit obedience. Freud excommunicated all unfaithful disciples. Psycho-analysis is a faith made possible by certain basic scientific errors which Jaspers discusses. He agrees that there are psycho-analysts who use its teaching without becoming its slaves, but asserts that there is a dangerous trend in the movement and this is increasing.

Whilst science is the will to truth in some particular sphere of experience, and philosophy the will to absolute truth in the whole of

experience, Marxian dialectic and Freudian psycho-analysis result from the will to power. Their first principles are dictated by personal bias. The author agrees that there is a personal equation in everyone's thought processes. This can be corrected by submitting all conclusions to a rigid objective examination, and by comparison with the findings of other erudite investigators. The inductive method of science, with its collection and examination of facts, the formulation of the theory suggested by those facts, and the further objective appeal to experience to see if the consequences of the theory hold good, was omitted by Marx and Freud, with regard to the first principles which they adopted. Reason, says Jaspers, does not clutch prematurely at a part of truth and elevate it to ultimate truth. He explains the popularity of both systems as due to there being something inside everyone which yearns not for reason but for mystery. One cannot, however, resist the conclusion that Marx was shrewd enough to recognise the unscientific character of his first principles, hence his demand for implicit obedience rather than unbiassed examination. It is also worth remembering that both Marx and Freud were Jews who had repudiated their Jewish beliefs, but were unable to live without a faith of some sort. They accepted the irrationality of their systems as a faith. It would be interesting to trace what influence their home conditions and the general environment of their early life had on their doctrinal position. Neither broke entirely away from their early patriarchal inhibitions. The essays are worthy of serious thought, though the allegorical and almost poetical appreciation of reason may be found tiresome.

G. G. DAWSON.

RELIGION IN THE NATION'S SCHOOLS

By Basil Yeaxlee. Religious Education Press. 1/-.

This pamphlet first appeared as an article in the *Year Book of Education*, 1951, under the title "Undenominational Christianity and Moral Training in the English School System". Beginning with an outline of the provisions of those sections of the Act of 1944 which deal with religion, Dr. Yeaxlee passes on to emphasise their value as recognising that the basis and dynamic for morality is found supremely in the Christian faith. In view of the existence of denominational expressions of Christianity, other countries have turned to a secular education in state schools, but England has found its own answer in what Dr. Yeaxlee calls "Undenominational Christianity". This leads to an examination of the historical background of English education, rooted as it is in Christianity, and to which Churchmen of every outlook have contributed. In his survey of the eighteenth century the author pays a special tribute to Evangelical Churchmen and the Methodists. His review of the nineteenth century is inevitably sketchy, and the leading educational effort of the National Church is not as clear as it should be. The serious results of state neutrality in religion arising from the Education Act of 1870 are admitted, but excused.

Dr. Yeaxlee makes out a strong case for the Agreed Syllabuses, and indicates how experience of inter-denominational co-operation gained in framing them prepared the way for the Act of 1944. It is a pity that

he did not take the opportunity, in reprinting his article, to examine the strength and weaknesses of the syllabuses so far produced. This would have been of great value, not only to teachers using them—for they would see where supplementation or correction of emphasis are necessary—but also to those who, from time to time, meet to frame new syllabuses.

But, as C. S. Lewis has said, "Frame the syllabus as you please. But when you have planned and reported *ad nauseum*, if we are sceptical we shall teach only scepticism. . . . Nothing which is not in the teachers can flow from them into the pupils". So Dr. Yeaxlee turns finally, of necessity, to the position of the teachers and urges that the Research project at present being conducted by the Institute of Christian Education should eventually provide some indication of the best way of insuring an adequate supply of convinced Christians equipped for the task of Christian education. H. J. BURGESS.

RIGHT AND WRONG. AN INTERPRETATION OF SOME PSALMS.

By Martin Buber. Translated by Gregor Smith. S.C.M. Press. pp. 62. 6/-.

The title of this brief but illuminating book hardly gives a fair idea of its subject. In his foreword, Professor Buber introduces his study as "an essay in existential exegesis", and the theme which unifies his exposition of five Psalms is the contrast between the true existence of those who are near to God and its mere semblance in those who are far from Him. The Psalms in question (xii, xiv, lxxxii, lxxxiii, i) have been chosen for their common concern with the conflict between good and evil, and are taken in a sequence which gives them the appearance (for all their admitted variety of authorship) of a single search for God's solution. We are shown first the reign of falsehood in human politics; then the spread of moral decay, which threatens the very existence of the faithful; next the realm of principalities and powers, themselves corrupt; and to each of these evils an answer is given. Yet the wicked, for all that, remain in possession, and it is not until the searcher has come near breaking-point that he finds real illumination. When his own heart is purified he discovers that he possesses already in God the only reality; all else is insubstantial; he need grudge the wicked nothing of their shadowy prosperity. The quiet certainty of Psalm 1 clinches the discovery.

It is always refreshing to find the Scriptures approached, as here, as a unity; still more, to see the relevance of individual words closely examined. Dr. Buber is constantly ready to enquire why the Psalmist has chosen at a given point to use one term rather than another. At the same time it does appear that Dr. Buber has sometimes read into a passage more (or less) than it contains, especially where he is finding examples of existentialist doctrine. He cannot have it, for example, that the Psalmist really desires to be *guided* when he says "Thou shalt guide me with thy counsel": the sentiment would be unworthy of an existentialist. He finds in the phrase "My flesh and my heart faileth" the belief that in death not only the flesh but "this personal soul also vanishes"—surely a straining of the text. In the same passage we are shown one aspect of the doom of the wicked as though

it were the only aspect : " Since they are far from God, from Being, they are lost ". But the Psalmist in fact balances it by stating at once the punitive activity of God.

Whether or not we are convinced by the author's main contention, we are held closely to the text and are drawn along in the current of the Psalmist's thoughts. We are likely to find that we have gained quite a new insight into these Psalms. F. D. KIDNER.

SOCIAL ETHICS : CHRISTIAN AND NATURAL.

By T. E. Jessop. Epworth Press. 6/6.

This book contains an expanded treatment of Professor Jessop's Beckley Lecture given this year at the Methodist Conference held in Preston. The author pleads for a consideration of the need of an ethical code in present society.

Christianity, he argues, is primarily concerned with the individual and individual responsibility, which for many seems to be the limit of ethics. While it is true that the family is stressed as the centre of society in New Testament ethics, yet the principle of love, which such a code implies, cannot be found in present day society. Should society therefore be left without a code? That society has failed to respond to the teaching of the Church is a less probable conclusion than that the Church itself has failed to guide social change.

Society, he goes on to say, is not pagan, but becoming secular, and either repudiating or simply ignoring religion. Society is now moralizing, but it neither feels nor gives religious reasons for betterment. There is need for Christian motives. Some three arguments are put forward as to why the Church has been shelved. A further chapter is concerned with the theological doctrine of society, where the author states that a doctrine of society must be God-centred, and a God at that who is sovereign and personal, and where *society as well as individuals* are under the divine jurisdiction. But the theological society must be ethical, and it is just here where there is the greatest lack, since we have inherited little in the way of social ethics. Faith alone does not throw enough light on our present social difficulties to enable us to understand them : there is need for knowledge of facts and causal laws. A final chapter deals with some of the modern social problems.

While the book claims that there are two systems of ethics, it is difficult to isolate individual from social ethics. The New Testament never looks at the individual in isolation from society, although it does emphasize individual responsibility. It would seem that the personal emphasis on conduct found in the New Testament is of necessity bound up with social ethics ; and in actual fact it is the people who have been most concerned about their own morals who have been most concerned about those of other peoples and communities. HAROLD WALLWORK.

CHURCH ORGAN ACCOMPANIMENT.

By Marmaduke P. Conway. Canterbury Press. 9/6d.

This little book has been written, according to the author, " to provide young organists, both amateur and professional, with sugges-

tions, and possibly some ideals, for one of the most important branches of their work".

Coming, as they do, from so eminent an authority, the views expressed by Dr. Conway must command respect. In any case the book contains much sound common sense, excellent musicianship, and the kind of advice which could be followed with profit not only by the less experienced organist, but also in many cases by church musicians who are not novices at all.

The author gives an interesting account of the development of church music, after which he discusses some of the main principles of organ accompaniment. Next he examines in greater detail the special needs of hymn accompaniment and other musical parts of the service. He follows this with an unusual and intriguing section on the organ as substitute for the orchestra in oratorio performances, with special references to Handel's *Messiah* and Mendelssohn's *Elijah*. Finally Dr. Conway deals at some length (as is necessary) with the chanting of the psalms, adding his suggestions for the treatment of each individual psalm in the psalter.

One ventures to make two minor criticisms. The first concerns Dr. Conway's somewhat hazardous attempt to suggest what the "opposite numbers" to the various orchestral instruments would be in the hands of most experienced organists. Here it would surely have been better (and safer) to suggest that when an orchestra is not available, the organ should be looked upon as an "alternative" rather than a "substitute", and that the organist, instead of wasting his time looking for "opposite numbers" to orchestral instruments, should work out a suitable *organ* accompaniment having regard to the character of each item to be accompanied and the resources of the organ at his disposal. Secondly, Dr. Conway appears to base many of his suggestions on the apparent assumption that competent choirs are on the increase. Our experience, unfortunately, is less encouraging. It is an undeniable fact that there are innumerable churches where the choir is so hopelessly inadequate that opportunities for the display of many of the finer aspects of musicianship suggested by Dr. Conway simply don't exist.

Nevertheless, this is a most useful book which should be widely read among church musicians. Dr. Conway's literary style is quite delightful.

J. H. HUMPHRIES.

DIE THEOLOGIE HULDRYCH ZWINGLIS IM LICHTE SEINER CHRISTOLOGIE I

By G. W. Locher. Zwingli-Verlag. Fr.11.45.

DIE EHE IM PIETISMUS.

By F. Tanner. Zwingli-Verlag. Fr.11.95.

Students have good cause to be grateful to the Zwingli-Verlag in Zurich for its excellent work in the field of theological publication. The present year has seen two interesting additions to its list, the first a preliminary volume of the theology of Zwingli, the second a study of the Pietistic teaching on marriage.

Of the first, it is difficult to say anything definitive, for it is only the first of a projected three-volume work, but it certainly promises to be a fresh and much needed contribution to the interpretation of Zwingli's teaching. By taking the Christology as his guiding principle, the author is able to show that the thought of Zwingli is essentially Christocentric, that his alleged humanism is only in the expression and development of Biblical ideas, and that he holds steadfastly to the traditional Trinitarian formulation. He also brings the theology of Zwingli into line with modern developments.

The second work is, of course, completely different in character, and it has a particular interest in that it enables us to compare the Pietistic approach to marriage not only with Scripture but with contemporary Evangelical teaching. At this point, as at so many others, it is obvious that Pietism has coloured the older Reformation teaching. In a first and longish introductory section the fanciful speculations of Boehme and his successors are considered; but of more practical value is the discussion of the practice of Zinzendorf and his communities, and of the Spener group.

Both works are marked by that careful scholarship which we have learned to associate with the German and German-Swiss tradition. Indeed, the first presents us with an overwhelming mass of citations which no serious dogmatician can afford to ignore, and the second constitutes a serious historical study as well as a highly practical introduction to problems which are always relevant. G. W. BROMILEY.

NOTES ON BOOKS RECEIVED

The Gospel According to St. Matthew. By G. E. P. Cox (*S.C.M. Press*, 9/-). The reader who turns to this addition to the Torch Bible Commentaries will almost inevitably call to mind Professor A. M. Hunter's exceptionally fine volume on St. Mark's Gospel in the same series. If the present work lacks something of the brilliance of the latter, it is nevertheless not unworthy to bear comparison with it. All in all we have here an eminently useful and sound piece of biblical exegesis. The author is the chaplain and the lecturer in divinity at St. Katherine's College, Liverpool, and an examining chaplain to the Bishop of Liverpool. He divides the Gospel into the traditional five books, based upon and built around the five great discourses of our Lord. It is perhaps somewhat unfortunate that such a treatment should reduce the narrative of the Passion and Resurrection to a mere 'epilogue'—instead of making it the crown and climax of the whole story. But that is a small criticism and does not detract from the excellence of the work as a whole. The commentary on the sacred text is always lucid and to the point, and in addition to an able introduction to the Gospel, there are some special notes on matters of importance (such as the Virgin Birth) which are very good indeed.

The Perfect Law of Liberty. By R. R. Williams (*Mowbray*, 3/6). Little books are apt to be overlooked on account of their slender proportions and modest price. It would be a thousand pities if this little book were to suffer that fate. Written by the Principal of St. John's College, Durham, it is an interpretative study of Psalm cxix, the fruit of the author's own prolonged meditation on the psalm. The book begins with a general introduction, in which the nature, origin and date of the psalm are examined, the eight Hebrew words for "the law" are explained, and the Christian interpretation of the psalm is discussed. Particular reference is also made to the Prayer Book (Coverdale) version of the psalm. Then follows the psalm itself, which is taken section by section, accompanied by notes on points of translation and followed by a brief commentary. This is devotional writing at its best. Indeed, this little book is a devotional gem.

Christ Incomparable. By J. Oswald Sanders (*Marshall, Morgan & Scott*, 12/6). These studies in the person and work of Christ do not purport to be a theological treatise. They are devotional as well as doctrinal in character and are an attempt to restate the teaching of the Bible on the greatest of all biblical themes. The outlook of the author—who is widely known as a Bible teacher and Keswick speaker—is definitely evangelical but not obscurantist. He draws freely upon the writings of such scholars as Handley Moule, Alexander Maclaren, P. T. Forsyth and Griffith Thomas. The book is divided into two parts. The first is concerned with the person of Christ and deals with such subjects as His virgin birth, His baptism, His temptation, His manhood, His Godhead, His teaching, etc. The second part has to do with the work of Christ and includes chapters on the Seven Words from the cross. This would be a useful book to place in the hands of the keen layman who, untaught in theology, is anxious to learn more about his faith and fit himself for Christian witness.

The Faith. Edited by Fredk. A. Tatford (*Pickering & Inglis*, 18/6). Described as "A Symposium of Bible Doctrine" this book is a restatement of the main points of Christian belief from the point of view of the 'Brethren'. All the contributors to its pages are members of that religious body, and this fact necessarily colours their interpretation of the scriptures on a number of matters. This is particularly the case in regard to such subjects as the Christian ministry, church government, and sacramental theology and practice. The eschatological views put forward will also not command universal acceptance. Nevertheless, in these days when Christian people of all persuasions are seeking to draw closer together and understand one another better this volume will serve to indicate how much common ground there is between the Brethren and the orthodox Christian churches, especially in regard to the deepest matters of faith. It will also serve as a reliable guide as to what the Brethren (that is, the 'open' Brethren) really do believe, and it may do something to save them from that misrepresentation which is not uncommonly their lot. It is a pleasure to be able to add that the book is written in a charitable spirit and is free from any exclusive or arrogant claims on behalf of the views put forward.

The Cloud and the Silver Lining. By Emile Cammaerts (*Mowbray*, 5/-). This book is an outcome of the B.B.C. Silver Lining programme in which Dr. Cammaerts was invited to participate a year or two ago. As the design of the programme is to send "a message of comfort to all in trouble, sorrow, need, sickness or any other adversity", Dr. Cammaerts attempted to deal with such subjects as bereavement, family trouble, eternal life, and prayer. He was deeply impressed by the correspondence he received as a result from a variety of people—believers and unbelievers alike; and in this book he has analysed that correspondence and presented it for the guidance of those who are concerned to help the sick, the sorrowing, and the suffering. For that reason the material here collected will be of more than ordinary interest to the clergy.

Moral Problems. A Symposium, with a foreword by the Bishop of Croydon (*Mowbray*, 5/-). The occasion of this book—described as "Questions on Christianity with answers by prominent Churchmen"—was the Mission to the Royal Air Force held during the month of November. It attempts to face quite honestly and courageously some of the difficult moral problems of our age; e.g., the colour problem, divorce and re-marriage, communism, pacifism, gambling, and the like. Among the distinguished writers who contribute the answers are the Archbishop of Canterbury, the Bishop of London, Bishop Walter Carey, Professor Coulson, and Miss Enid Blyton. It need hardly be said that the general level of writing is very high; but as in all symposiums, there is a certain amount of unevenness in the answers offered, and now and again they fall below the best Christian standards. This is particularly so in the case of the Rev. Hugh Ross Williamson's chapter on gambling. Happily the Bishop of Willesden's chapter on football pools is far more definite and satisfactory from a Christian point of view. By and large this is undoubtedly a very useful book.

Medieval Latin Lyrics. A translation by Helen Waddell (*Penguin Classics*, 3/-). **The Imitation of Christ.** A new translation by Leo Sherlev-Price (*Penguin Classics*, 2/6). The first of these books is a reprint of a work originally published over twenty years ago. The translator has gained for herself a high reputation

not only as a classical scholar, but also as a writer of delicate poetry and prose. The Latin authors whose works are included cover a wide range, alike as to period and subject. In every case the Latin original is printed on the left-hand page and the English translation on the right-hand page facing it. Biographical notes are added at the end of the volume, and there are full indexes of authors and first lines. The translation of Thomas à Kempis's *Imitation* is a new work in which the translator has attempted to reproduce in modern prose something of the simplicity and directness of the Latin original. The result is a rendering which is eminently readable as well as accurate. The translator also furnishes the reader with an introduction in which he provides an outline of the book and gives a sketch of the life of à Kempis.

Carols for the Twelve Days of Christmas. Compiled and arranged by Percy M. Young (*Dennis Dobson*, 12/6). This is a very charming book which, in addition to making an attractive Christmas gift, will be found most useful by those who are responsible for arranging carol services in church or school. The volume contains fifty carols or seasonable hymns, many of them old and well established favourites, some of them little known. Dr. Young—an acknowledged expert on his subject—provides delightful pianoforte accompaniments to the carols and adds notes dealing with matters of history and interpretation. The carols are set out in sequence for the twelve days of Christmas, and appropriate Bible passages are interspersed.

Don't Think. By Carmel Myers (*Andrew Dakers*, 3/6). The design of this little book is to offer counsel and comfort to those who are stricken with a sense of powerless grief. The author's advice, based on her own tragic experience, is summed up in the phrase, "If you can't help it, don't think about it". Apparently in America she has inaugurated, on this basis, a Don't Think Club. Unhappily the whole idea lacks any sort of religious foundation, so that while the purpose is to divert people's thoughts away from themselves, no attempt is made to direct those thoughts towards God. The resulting philosophy is a cold and comfortless affair compared with the warm realities of the Christian gospel.

Sex Education. Seven booklets by H. C. Warner (*S.C.M. Press*, various prices). It is a pleasure to call attention to this excellent series of booklets by Canon Warner, education secretary of the C. of E. Moral Welfare Council. The titles and prices are as follows: 1. *Puzzled Parents* (for parents), 1/- . 2. *Where Did I Come From?* (for children of 8 and over), 6d. 3. *How a Family Begins* (for girls of 15 and under), 9d. 4. *The Start of a Family* (for boys of 15 and under), 9d. 5. *Science and You* (for ages 15-17), 1/- . 6. *Sorting Things Out* (for young people of 17 and over), 9d. 7. *The Christian View of Sex* (for students), 1/- .